आ रही हैं, उनको दूर करने का काम करें। जो झुग्गी-झौंपड़ी वाले हैं, जो मेहनत और मजदूरी का काम करते हैं , जो दिल्ली में पसीना बहा करके इस दिल्ली को चमकाने का काम कर रहे हैं, तो जितना हो सके मैं यह तो नहीं कहता ये सबकी समस्या को दूर कर देंगे या सभी को आवास दे देंगे, लेकिन इनसे जितना संभव हो, प्रयास करने का काम करें। बहुत-बहुत धन्यवाद।

SHRI A. VIJAYARAGHAVAN (Kerala): Mr. Vice-Chairman, Sir, I am iiere to support this Bill, which is intended to stop ail the ceilings in Delhi till December, 2008. We are all aware that there have been problems in the National Capital Territory of Delhi at regular intervals. And, there has been unrest among the people owing to illegal constructions, evictions, police actions, and related issues. Therefore, the Government has a responsibility to create an order, which would stop this kind of actions and which would provide sufficient facilities to the people of Delhi.

Recently, I saw a news items of Mumbai, in which it was mentioned that the price of one square feet land, in Mumbai, was rupees five lakh. So,the price of land, in cities, is growing at an exorbitant rate. In the beginning itself it was mentioned that there was phenomenal increase in the population of the National Capital Territory of Delhi owning to migration and other factors, resulting in tremendous pressure on land and infrastructure, leading to encroachment and unauthorised developments, which are not in consonance with the concept of planned developed development. It was mentioned in the Master Plan of 2001. So, while addressing the question, we will have to tackle the other reasons which will be creating problem in Delhi. The first one is, migration from the villages. My colleagues have already expressed their viewpoint in this regard. It is a fact that millions of farmers are losing their land for livelihood. It was reported, between 1991 and 2001, that ...*(Interruptions)*...

It was reported that in between 1991 and ...*(Interruptions)*...

MR. VICE-CHAIRMAN (PROF. PJ. KURIEN): Shri Vijayaraghvan, one second. Will you stop for a minute?

3.00 P.M.

SHRI A. VIJAYARAGHAVAN: Yes.

THE VICE-CHAIRMAN (PROF. RJ. KURIEN): Okay Now, I want to take the sense of the House. The hon. External Affairs Minister has requested that this time is convenient for seeking clarifications; and the hon. Minister, Shri Jaipal Reddy, has also, I believe, agreed to that. If it is the consensus of the House, I think, now we can go for clarifications on the statement. Okay. Now, Members to seek clarificatons on the statement made by Shri Anand Sharma, Minister of State in the Ministry of External Affairs on 28th November, 2007 regarding the stay of Ms. Taslima Nasreen in India. And, immediately afler this, we will continue with the Bill.

Clarifications on the Statements by Ministers—*Contd*

Re. Stay of Ms. Taslima Nasreen in India

SHRI SHAHID SIDDIQUI (Uttar Pradesh): Sir, will discussion on the issue of Taslima Nasreen take place immediately or tomorrow? ...*(Interruptions)*...

THE VICE-CHAIRMAN (PROF. RJ. KURIEN): There will be clarifications now. ...*(Interruptions)*...

SHRI SHAHID SIDDIQUI: Sir, we want to raise some points. ...*(Interruptions)*...

THE MINISTER OF EXTERNAL AFFAIRS (SHRI PRANAB MUKHERJEE): 1 was told that as per the practice of this Hosue, after the Minister makes a statement, clarifications are sought from the Members on the basis of that statement. This is the practice in this House. Yesterday, the statement was made, and it was decided and it has been noted in the Order Paper also that clarifications will be sought today. In the morning I was told that 3.00 p.m. is the time when the clarifications would be sought. That is why, I am here.

SHRI SHAHID SIDDIQUI: This is what we want. We want to seek clarifications.

THE VICE-CHAIRMAN (PROF. R J. KURIEN): That is the procedure in this House. After a statement is made.by a Minister, Members can seek clarifications and this has been included in today's business.

SHRI PRANAB MUKHERJEE: It is not compulsory. If somebody wants to seek clarifications, he can do so. ...*(Interruptions)*...

THE VICE-CHAIRMAN (PROF. RJ. KURIEN): It is strictly according to procedure. Now, Shri Shahid Siddiqui, you can go ahead.

श्री शाहिद सिद्दिकी : सर, हिन्दुस्तान एक ऐसा मुल्क है । जिसने हमेशा बाहर से आने वालों को, मजबूर लोगों को, जो लोग तकलीफ में रहे हैं, उनको पनाह दी है । हमने दलाई लाना को एक वक्त में पनाह दी, हम पर बड़ा दबाव पड़ा और हमने दबाव का सामना किया, लेकिन हमने उन्हें बाहर नहीं निकाला । तस्लीमा जी यहां पर आई, स्वीडन होती हुई, यूरोप होती हुई, उनको भी आपने हिन्दुस्तान के अन्दर पनाह दी । यहां पर किसी ने कोई ऐतराज नहीं है कि लोग सडकों पर निकल आयें हों, हालांकि वह उस समय भी लिख रही थी । वह जो कुछ लिख रही थी, वह हिन्दुस्तान के करोडों लोगों के दिल को जख्मी कर रहा था, इसके बावजूद हमने एक अच्छे मेजबान की तरह उनका स्वागत किया । सर, हिन्दुस्तान में आने के बाद, हिन्दुस्तान की हजारों साल की सैकडों साल की जो परम्परा है, उसको एक तरफ रखते हुए, हिन्दुस्तान की मेहमाननबाजी को ठोकर मारते हुए, अगर वह हिन्दुस्तान के करोडों लोगों के दिल दुखाती है, और मुसलसल माफी नहीं मांगती, जो कुछ लिखा है, उस पर शर्मिदा नहीं होती, वह जो कुछ लिखना चाहती है, उसे आज भी लिखती है, तो उसके नतीजें में, न सिर्फ हिन्दुस्तान के करोडों लोगों के दिल जख्मी हो रहे हैं, बल्कि यहां पर हालात बिगड़ते जा रहे हैं।

मैं माननीय मंत्री जी से कहना चाहता हूं कि आपने इनका वीजा एक्सटेंड करने की बात कही है, उनको यहां पर पनाह दी गयी है, तो वहं यहां पर जो चाहे वह लिखें, जो चाहे वह कहें, प्रोफेट मोहम्मद के बारे में कहें, कुरान में संशोधनन के बारे में कहें, जो कहें, उसके बारे में कहने की क्या आपने उनको इजाजत दे दी है, यह मैं जानना चाहता हूं ?

मैं दूसरी बात माननीय मंत्री जी से यह कहना चाहता हूं कि इस मुल्क का एक बहुत बड़ा इन्सान, जिसने गर्व से हिन्दुस्तान को गौरव दिया, हम सब सिर उठाकर चलते हैं, जिसका नाम पिकासो के साथ लिया गया, वह 90-92 साल का बूढ़ा आदमी, उसको bound किया गया, उसको मजबूर किया गया, उसके खिलाफ केसेज बनाये गये और उसको यहां हिन्दुस्तान से निकलना पड़ा । उसके ऊपर इनाम रखे गये, उसकी एक्जिबिशन पर हमने किए गए, वहां पर आग लगाई गई और जिन लोगों ने ऐसा किया, उनके खिलाफ केसेज बने । उस आदमी के लिए आपका एक पैमाना है, जो हिन्दुस्तान की जमीन से मुहब्बत करता है, जो इस मिट्टी को वापिस आकर चूमना चाहता हूं , इस जमीन के ऊपर आकर मरना चाहता हूं, इस उम्र में, उसके लिए एक पैमाना है और तस्लीमा नसरीन के लिए दूसरा पैमाना है?

हम हिन्दुस्तान के लोग बहुत बड़ा दिल रखते हैं, लेकिन इस बडे दिल के बावजूद हम किस तरह इस चीज को बर्दाश्त करेंगे? शिवाजी के बारे के अदंर एक किताब लिखी गई, मैं भी उसकी बड़ी मजम्मत करता हूं, कंडम करता हूं कि लेकिन जिस लाइब्रेरी में वह किताव रखी भी, उस लाइब्रेरी में आग लगाई गई । उसके बाद क्या हुआ, जिसने वह किताब लिखी भी, उसके खिलाफ केसेज बनाए गये । यह कहा गया कि उसको यहां पर बुलाकर, उस पर मुकदमा चलेगा । जिन लोगों ने आग लगाई, जिन लोगों ने हमले किए, उनके खिलाफ केसेज नहीं बने, यह किस तरह से होगा?

हिन्दुस्तान में हम सबके धर्मो का सम्मान करते हैं, यह हमारी परंपरा है। हमारा देश यूरोप नहीं है, हमारा देश अमेरिका नहीं है। वहां पर न अपने धर्म का और न किसी दूसरे के धर्म का कोई सम्मान है। हम अपने पैगम्बरों का सम्मान करते हैं, हम अपने देवी, देवताओं का सम्मान करते हैं, हिन्दुस्तान के लोग चाहे किसी भी धर्म के हों, उनका अपमान बर्दाश्त नहीं कर सकते। हम एक महिला का भी सम्मान करते हैं, हम अपने मेहमानों का भी सम्मान करते हैं, लेकिन हमें तोलना पडेगा कि हमारे लिए क्या चीज अहम है, इस देश की शांति, इस देश के करोड़ो लोगों के जज्बात या उस मेहमान की मेहमान-नवाजी? मैं मंत्री जी से यह जानना चाहूंगा कि जो इनको यहां पर रखा जा रहा है, जहां पर इनको जो सिक्युरिटी फराहम की जा रही है, यहां पर जो इनकी मेहमान नवाजी हो रही है, वह कब तक चलेगी और उसकी बुनियाद क्या होगी ? दूसरे एम.एफ. हुसैन को वापस लानेके लिए क्या किया जाएगा और इस मुल्क में क्या सबकों खुली छूट दे दी जाएगी? खुली छूट दे दी जाएगी तो आप कहिए कि इस देश के अदंर सबको आजादी है, सबको creative freedom है। इस creative freedom. मे, मैं चाहे जिसके खिलाफ लिख सकता हूं, क्योंकि यह मेरी freedom है। आप यह कह दीजिए, और फिर किसी को मत रोकिए, किसी को मत पकडिए। कोई किस के खिलाफ लडना चाहता है, कोई तारीख भी बयाना करना चाहता है, हिस्टोरिक फैक्ट्स लाना चाहता है, किसी को पसंद नहीं आते, रूकवा देता है, तो आप उसको क्यों रोकते हैं? उसको या तो मत रोकिए और यदि रोकते हैं तो फिर सबको रोकिए और सबके लिए एक पैमाना बनाइए। हिन्दुस्तान के अदंर यह दोहरा पैमाना, हिन्दुस्तान की जनता बर्दाश्त नहीं करेगी।

کے لئے ایک پیمانہ ہے اور تسلیمہ نسرین کے لئے دوسرا پیمانہ ہے؟

ہم ہندستان کے لوگ بہت بڑا دل رکھتے ہیں، لیکن اس بڑے دل کے باوجود ہم کس طرح اس چیز کو برداشت کریں گے؟ شیواجی کے بارے میں پونہ کے اندر کتاب لکھی گئی، میں بھی اس کی بڑی مذمت کرتا ہوں، کنڈم کرتا ہوں، لیکن جس لائبریری میں وہ کتاب رکھی تھی، اس لائبریری میں آگ لگائی گئی۔ اس کے بعد کیا ہوا، جس نے وہ کتاب لکھی تھی، اس کے خلاف کیسیز بنائے گئے۔ یہ کہا گیا کہ اس کو یہاں پر بلا کر، اس پر مقدمہ چلیگا۔ جن لوگوں نے آگ لگائی، جن لوگوں نے حملے کئے، ان کے خلاف کیسیز نہیں بنے، یہ کس طرح سے ہوگا؟ ہندستان میں ہم سب کے دھرم کا سمان کرتے ہیں، یہ ہماری پرمپرا ہے۔ ہمارا دیش یوروپ نہیں ہے، ہمارا دیش امریکہ نہیں ہے۔ وہاں پر نہ اپنے دھرم کا اور نہ کسی دوسری کے دھرم کا کوئی سمان ہے۔ ہم اپنے پیغمبروں کا سمان کرتے ہیں، ہم اپنے دیوی دیوتاؤں کا سمان کرتے ہیں، ہندستان کے لوگ چاہے کسی بھی دھرم کے ہوں، ان کا اپمان برداشت نہیں کر سکتے۔ ہم ایک مہیلا کا بھی سمان کرتے ہیں، ہم اپنے مہمانوں کا بھی سمان کرتے ہیں، لیکن ہمیں تولنا پڑیگا کہ ہمارے لیے کیا چیز اہم ہے، اس دیش کی شانتی، اس دیش کے کروڑوں لوگوں کے جذبات یا اس مہمان کی مہمان نوازی؟ میں منتری جی سے یہ جاننا چاہونگا کہ جو ان کو یہاں پر رکھا جا رہا ہے، یہاں پر ان کو جو سیکورٹی فراہم کی جا رہی ہے، یہاں پر جو ان کی مہمان نوازی ہو رہی ہے، وہ کب تک چلیگی اور

اس کی بنیاد کیا ہوگی؟ دوسرے ایم ایف حسین کو واپس لانے کے لئے کیا کیا جائے گا اور اس ملک میں کیا سب کو کھلی چھوٹ دے دی جائے گی؟ کھلی چھوٹ دے دی جائے گی تو آپ کہئے کہ اس دیش کے اندر سب کو آزادی ہے، سب کو creative freedom ہے۔ اس creative freedom میں، میں چاہے جس کے خلاف لکھ سکتا ہوں۔

میں کسی کے بھگوان کو، کسی کے خدا کو، کسی کی کتاب کو تار تار کر سکتا ہوں۔ یہ میرا حق ہے، کیوں کہ یہ میری فریڈم ہے۔ آپ یہ کہہ دیجئے اور پھر کسی کو مت روکئے، کسی کو مت پکڑئے۔ کوئی کسی کے خلاف لڑنا چاہتا ہے، کوئی تاریخ

بھی بیان کرنا چاہتا ہے، ہسٹارک فیکٹس لانا چاہتا ہے، کسی کو پسند نہیں آتے، رکوا دیتا ہے، تو آپ اس کو کیوں روکتے ہیں؟ اس کو یا تو مت روکئے اور اگر روکتے ہیں تو پھر سب کو روکئے اور سب کے لئے ایک پیمانہ بنائیے۔ ہندستان کے اندر یہ دوہرا پیمانہ، ہندستان کی جنتا برداشت نہیں کرے گی۔

"ختم شد"

شری شاہد صدیقی "اتر پردیش": سر، ہندوستان ایک ایسا ملک ہے جس نے ہمیشہ باہر سے آنے والوں کو، مجبور لوگوں کو، جو لوگ تکلیف میں رہے ہیں، ان کو پناہ دی ہے۔ ہم نے دلائی لامہ کو ایک وقت میں پناہ دی۔ ہم پر بڑا دباؤ پڑا اور ہم نے دباؤ کا سامنا کیا، لیکن ہم نے انہیں باہر نہیں نکالا۔ تسلیمہ کی یہاں پر آئیں، سوئیٹن ہوتی ہوئی، یوروپ ہوتی ہوئی، ان کو بھی آپ نے ہندوستان کے اندر پناہ دی۔ یہاں پر کسی نے کوئی

اعتراض نہیں کیا، ایسا نہیں ہے کہ لوگ سڑکوں پر نکل آئے ہوں، حالانکہ وہ اس وقت بھی لکھ رہی تھیں۔ وہ جو

کچھ لکھ رہی تھیں، وہ ہندوستان کے کروڑوں لوگوں کے دل کو زخمی کر رہا تھا، اس کے باوجود ہم نے ایک اچھے میزبان کی طرح ان کا سواگت کیا۔

سر، ہندوستان میں آنے کے بعد، ہندوستان کی ہزاروں سال کی، سینکڑوں سال کی جو پرمپرا ہے، اس کو ایک طرف، رکھتے ہوئے، ہندوستان کی مہمان نوازی کی ٹھوکر مارتے ہوئے، اگر وہ ہندوستان کے کروڑوں لوگوں کے دل دکھائی ہیں اور مسلسل معافی نہیں مانگتی، جو کچھ لکھا ہے، اس پر شرمندہ نہیں ہوتیں، وہ جو کچھ لکھنا چاہتی ہیں، اسے آج بھی لکھتی ہیں، تو اس کے نتیجے میں، نہ صرف ہندوستان کے کروڑوں لوگوں کے دل زخمی ہو رہے ہیں، بلکہ یہاں پر حالات بگڑتے جا رہے ہیں۔

میں مانئے منتری جی سے کہنا چاہتا ہوں کہ آپ نے ان کا ویزا ایکسٹینڈ کرنے کی بات کہی ہے، ان کو یہاں پر پناہ دی گئی ہے، تو وہ یہاں پر جو چاہے وہ لکھیں، جو چاہے وہ کہیں، پروفیٹ محمد کے بارے میں کہیں، قرآن میں سنشودھن کے بارے میں کہیں، جو کہیں، اس کے بارے میں کہنے کی کیا آپ نے ان کو اجازت دے دی ہے، یہ میں جاننا چاہتا ہوں؟

میں دوسری بات مانئے منتری جی سے یہ کہنا چاہتا ہوں کہ اس ملک کا ایک بہت بڑا انسان، جس نے گرو سے ہندوستان کو گورو دیا، ہم سب سر اٹھا کر چلتے ہیں، جس کا نام پکاسو کے ساتھ لیا گیا، وہ 92-90 سال کا بوڑھا آدمی، اس کو ہاؤنٹ کیا گیا، اس کو مجبور کیا گیا، اس کے خلاف کیسیز بنائے گئے اور اس کو یہاں ہندوستان سے نکلنا پڑا۔ اس کے اوپر انعام رکھے گئے، اس کی ایگزیکیشن پر حملے کئے گئے، وہاں پر آگ لگائی گئی اور جن لوگوں نے ایسا کیا، ان کے خلاف کیسیز نہیں بنے۔ اس آدمی کے لئے آپ کا ایک پیمانہ ہے، جو ہندوستان کی زمین سے محبت کرتا ہے، جو اس مٹی کو واپس آ کر چومنا چاہتا ہے، اس زمین کے اوپر آ کر مرنا چاہتا ہے، اس عمر میں، اس

THE VICE-CHAIRMAN (PROF. P.J. KURIEN): Thank you, Mr. Siddiqui. Now, Shrimati Hema Malini; she is not present. Then Dr. Gyan Prakash Pilania; not present. Shri V. Narayanasamy.

SHRI V. NARAYANASAMY (Puducherry): Mr.Vice-Chairman, Sir, I ttiank you for having given me the opportunity to seek clarification on the Statement made by the hon. Minister of External Affairs. Though it is a concise statement, it conveys the policy of the Government of India on the people who seek asylum in our country. The hon. Minister of External AfEiirs also said very clearly that the people who come here and seek asylum should not involve themselves in political affairs and they should not identify themselves with any group or so. There are conflicting reports coming, as far as West Bengal is concerned. I want the hon. Minister to clarify the position. There are reports and even Ms. Taslima Nasreen said that she had been sent out of the State.That is the statement given by her. How far it iscorrect, we do not know. The West Bengal Government said that she went off on her own. This is the version of the West Bengal Government. The country does not know what the actual truth about it is. In spite'of that she gave a different statement; may be for reasons, we do not know. The Government knows the entire facts about what the West Bengal Government did and what the version of Madam Taslima Nasreen was. I would tike to know that. Sir, the important fact is that the BJP, has been trying to protect her and says that she should be given asylum here, but when she went to Rajasthan, they did not give protection to her. She was sent out from there. And, on the contarary, Shri ^arendra Modi from Gujarat gives a statement that he will protect Madam Taslima Nasreen. The person was instrumental is killing of 10,000 minority community people in Gujarat, in Godhra carnage has the audacity to say that ...*(Interruptions)*...

SHRI SHAHID SIDDIQU1: Do not exaggerate killings ...*(Interruptions)*...*h* was 2,000 or 3,000; don't say 10,000 ...*(Interruptions).We* are not happy about killing of our children, our women. Don't exaggerate this. ...*(Interruptions)*...

SHRI V. NARAYANASAMY: Sir, the minority people have been identified and killed. Are you denying that? ...*(Interruptions)*...

SHRI SHAHID SIDDIQUI: If you exaggerate, I have to agree. If I don't agree ...*(Interruptions)*...*He* wants to protect her; you want to protect Taslima ...*(Interruptions)*...*Both* of you want to protect her. ...*(Interruptions)*...

THE VICE-CHAIRMAN (PROF. P.J. KURIEN): Mr. Siddiqui, everybody is unhappy over the killing. So, please keep quiet ...*(Interruptions)*...*All* of us are unhappy ...*(Interruptions)*...*Please.* Nobody enjoys killings. ...*(Interruptions)*...

SHRI V. NARAYANASAMY: If you get an opportunity, you say ...*(Interruptions)*...

THE VICE-CHAIRMAN (PROF. P.J. KURIEN): No; no; Mr. Narayanasamy, please address the Chair

SHRI V. NARAYANASAMY: Thousands of minority people were killed. Do you agree with that? ...*(Interruptions)*...

THE VICE-CHAIRMAN (PROF. P.J. KURIEN): Mr. Narayanasamy, address the Chair. ...*(Interruptions)*..."*Ho;* Mr. Siddiqui, don't interrup him ...*(Interruptions)*...

SHRI V. NARAYANASAMY: Sir, the BJP MLAs themselves admitted that they killed the minority people in Gujarat. But no action was taken against them, and it was Chief Minister-

sponsored. Actually, Sir, the point is very simple. It is very unfortunate that the BJP wanted to gain political mileage out of Madam Taslima Nasreen's issue. I wanted to drive home that point. On the one hand, in Rajasthan they are not giving her the asylum; on the other hand, Mr. Narendra Modi says that he will give her protection. This is the double-standards of BJP. This is what I would like to submit Sir, there is one version given by the Left parties. As tar as visa is concerned, what is the status? This is what I would like to know from the External Affairs Minister. Thank you. Sir, for having given me this opportunity...(Interruptions)..

SHRI SITARAM YECHURY (West Bengal): I rise here to clarify certain issues that have been raised about the West Bengal Government and the CPi(M) by my hon. colleague and also to comment on the statement that the hon. External Affairs Minister has made on this issue.

First of all. Sir, as far as the CPI(M) is concerned, let me make it very clear that we are firmly of the opinion, which is very clearly delineated by our Constitution, that any foreign national who wishes to visit or live in India can do so on the basis of a grant of visa which is the sole prerogative of the Central Government. Wherever such people will live, it can also be decided by the Central Government; but where they will stay, it is incumbent upon the State Government of that particular place to provide security because law and order is a State subject. She has been living in Kolkata for nearly three years. Our Government in Kolkata has been giving this protection to her. This is not the first time that she has travelled. She has been travelling a number of times to a number of places. But is has not become a controversy until she went to Hyderabad some months ago where certain Muslim fundamentalist organisations had taken objection to some of her remarks, etc. That is a separate issue. Only then it came into public domain. So, the question of her now going from Kolkata is not an issue where the State Government or anybody has directed her to leave. The point is that she has been travelling on her own. She is continuing to travel on her own. But this issue has come up into the limelight because of objections raised by certain people that her writings have hurt their feelings. Now, that is an issue on which we would like to say very clearly that it is not an issue of any moral policing that anybody can do. People write; they write, but if what they write finds offence with certain people, then they also have the right to express that offence. Now, this is an issue on which a lot of debate has been sparked off. I am not going into any defence of her writings and what she has written. I am not aware of it. That is not the issue. The issue is, will she be permitted to stay? The hon. External Affairs Minister, and the UPA Government, has now indicated that she will stay and they have also stated the conditions on which she will stay. Now, wherever she will stay, to that place, that State Government will have to provide protection. Now, the point. Sir, which my learned friend, Mr. Narayanasamy, also raised, is that it is not only a question of Mr. Narendra Modi today offering asylum. But what has been the track record of the BJP today which is championing the so-called interests of the right to expression? What has been their track record? One of the most illustrious sons of India, internationally renowned painter, Maqbool Fida Hussain, is unable to return to this country because of the harassment meted out to him. His paintings. Sir, sell at phenomenal prices in international auctions.

He is a known face of India and today, in many of the embassies that you go to, you would find Hussain's paintings. But he is not allowed to come here. That is not only because of the cases that have been filed by die BJP and their other affiliates. That is a

question of law and nobody is above law; every body will have to face the law. But his house was ransacked and his paintings were vandalised, all because his paintings had apparently hurt their religious sentiments. The same charge which some Muslim organisations have taken up against Tasleema, is being made by them against Hussain. For Hussain they are right and .for Tasleema the Muslim organisations are wrong! This double standard cannot work.

We have seen how one of the most fiunous art universities of our countiy, the MS University in Vadodara, was vandalised because one student, for his own in-house examination, had painted somethings that they took offence to. The whole university was ransacked; people were dismissed from their posts. That is why. Sir, these double standards smack of a political, not merely, opportunism, but also a very big diabolical agenda. That agenda is, a person whom some Muslim organisations attack, that person, because she is considered anti Muslim, must be befriended by them, that is, the BJP and similar forces, because that is a process by which their anti-Muslim stance will be consolidated and also lead to the consolidation of their Hindu vote bank. This is the politics behind all this. That is why, this is an issue which is not only confined to the question of granting visa, or of somebody staying here, but it is also a larger issue of communal polarisation that they are seeking to do. I am not sure. Sir, if you have read it but today, a very disturbing and shocking report appeared in the Hindustan Times which said, two people, victims of the Godhra carnage in Gujarat, have said that they will vote for Modi because if he is not in power they are afraid of the consequences. One was the father of that pregnant girl whose womb was ripped open, Kausar Bi. He had lost four of his uncles and family during Partition. Now, he has lost his wife and all his children. Today, he says, out of sheer terror and fright, that he would vote for Modi because if he is not in power, he can be worse. That is the situation. It only reminds me of a Machiavellian dictum. Machiavelli, in one of his discourses to the Prince, suggests one diabolic way of how you could get the people's support. He tells the Prince—first do what is the worst you are capable of. Then, don't repeat it. When you don't repeat it, people will heave a sigh of relief and they will think that you are the benefactor. And this is the logic that is being followed by them in Gujarat.

So, this Tasleema issue must be seen in its larger context. It is not the issue of only one individual getting permission to stay in India. Even today they conduct compaigns against Bangladeshis, the so-called Bangladeshis. Many genuine, Indian, patriotic Muslims from West Bengal have been targeted and harassed as a result of that. They are today trying to give protection to Tasleema, or seeking to try and give protection to Tasleema. That is the double standard that we cannot accept.

Therefore, while welcoming the hon. External Affairs Minister's statement and the UPA Government's statement, we would like to say that it must be decided according to the law, and I think it is incumbent upon every State Government to provide her security wherever she stays.

श्री महमूद ए. मदनी (उत्तर प्रदेश) **:** उपसभाध्यक्ष महोदय, शुक्रिया । अभी हमारे बुजुर्ग श्री सीताराम येचुरी जी बात कर रहे थे । ...(**व्यवधान**)...

एक माननीय सदस्य : वह बुजुर्ग नहीं, वह तो युवा हैं ...(**व्यवधान**)...

श्री महमूद ए. मदनी : मेरे तो वह बुजुर्ग ही हैं...(**व्यवधान**)... मेरे तो बुजुर्ग ही हैं...(**व्यवधान**)... असल में, अब शब्दों के मतलब भी समझाने पडेगे, यह बहुत मुश्किल बात है...(**व्यवधान**)... मैं अर्ज कर रहा था कि आपने मॉरल पुलिसिंग

की बात कही । राइट ऑफ एक्सप्रैशन की बात तो इस वक्त सारा हिन्दुस्तान कह रहा है, हिन्दुस्तान के सभी लोग कह **रहे हैं और हमारी** यूपीए की सरकार ने भी इसी तरह का अंदाज अपनाया है । राइट आफॅ एक्सप्रेशन बिल्कुल होना चाहिए । सब को फीडम होनी चाहिए और यह इस मुल्क मे सब लोगों को हासिल है । सवाल यह पैदा होता है कि उस फीडम ऑफ एक्सप्रेशन का फायदा उठाकर किसी की तौहीन की जाए, इन्सल्ट किया जाए और उस इंसल्ट को लोग तारीफ की नजर से देखें, अच्छाई बयान करें उसकी, इन लोगों के डबल स्टैंडर्ड को तो आपने बहुत अच्छी तरह एक्सपोज कर दिया है। ठीक है, इसलिए मैं उस पर रोशनी नही डालूंगा, क्योंकि इसमें टाइम वेस्ट होगा । लेकिन सवाल यह पैदा होता है कि इस मुल्क में, हिन्दुस्तान मे, आज आप उनको इस बात की इजाजत दे रहे हैं, कि वे इसका फायदा उठाकर लाइम लाइट में आएं, उनकी किताबें बिकें और उनका नाम चले । कल को मैं भी फायदा उठाने के लिए इसी तरह की कुछ हरकत किसी और मजहबी पेशवा के बारे में करूंगा, तब तो यह सिलसिला मुल्क को बर्बादी की तरफ ले जाएगा ।

हम लोग मुसलमान है, और बार-बार हमें अपनी तारीख बतानी पडती है। हमारी तारीख यह रही है कि हमने हमेशा मिडल पाथ किया है और टकराए हैं उन लोगों से, उन लोगों से टक्कर ली हैं , जो मुसलमानों मे भी फिरकापस्ती या फंडामेंटलिज्म फैलाते हैं । यह हमारा इतिहास है । इसके साथ हम बहुत अदब के साथ, इस हाउस के जरिए से, चेयरमैंन साहब के जरिए से, हुकूमत से यह बात कहना चाहते हैं कि हमारा यह अकीदा है कि अगर हमारे हजरत मोहम्मद सलजल्लाहों अलेह वसल्लम की तौहीन – यह सिर्फ वह है, जो मैं बताना चाहता हूं कि कांस्पैरेसी क्या है? "द्विविखंडिता" नाम की किताब लिखी जा रही है । उस किताब का जो पहला एडीशन, 2004 का, हिन्दी में छपा है, उसके अन्दर इस तरह की कोई बात नहीं है । ढूंढ लीजिए कहीं भी ऐसी बात नहीं मिलेगी, जिसमें किसी मुसलमान के ठीक-ठीक चीज हैं । कुछ होगा, forged चीजें जो हैं, उनसे हमकों कोई मतलब नहीं है। वह चीज ठीक है, क्योकि वह राइट ऑफ एक्ससप्रेशन है, जिसको पसन्द नहीं आता, वह मत पढे। उसका एक दूसरा एडीशन छपा है, same publication से, same जगह से जिसको सलमान रूश्दी ने इंट्रोटयूस किया है । उसके सफा 63 से लेकर 68 तक अगर आप पढ़ कर देख लीजिए – अगर आप इजाजत देंगे तो मैं उसे सुनाऊंगा और इजाजत नहीं देंगे तो नहीं सुनाऊंगा । आप खुद पढ़ सकते हैं । दोनों एडीशसं एक साथ बिक रहें हैं । जो पहले वाला एडीशन है ....(**व्यवधान**)...

THE VICE-CHAIRMAN (PROF. RJ. KURIEN): Mr. Madani, do not make a speech; seek clarification.

श्री महमूद ए. मदनी : मैं बस उसी पर आ रहा हूं । जो पहला एडीशन, वह 500 रूपए में बिक रहा हूं और जो दूसरा एडीशन है, वह 134 रूपए में बिक रहा है । दोनों एडीशसं हमने आज मंगवाए हैं और हमारे पास उन दोनों की रसीदें मौजूद है । उसके ऊपर कोई पांबदी नही लग रही है, और जो बातें उसमे लिखी गई है, अगर उनको सुन लिया जाए, तो मैं समझता हूं कि इस हाउस मे कोई आदमी ऐसा नहीं होगा, जिसको शर्म नहीं आएगी । मैं अपने बारे में कहता हूं . ....(**व्यवधान**)... मैं सिर्फ जरा सी बात कहता हूं । मैं अपनी बात करूंगा । मोहतरम उपसभाध्यक्ष जी को टाइम पर एतराज हैं। मैं एक बात कहूंगा । वह लिखती है, यानी मामले को किस तरह से ट्विस्ट कर रही है – "उसने अपने बेटे की बीवी से निकाह कर लिया, शादी की ली" । एक तो बेटे की बीवी से शादी करना जुर्म है, फिर यह है कि वह उनका कोई बेटा था भी या नहीं । सारी तारीख जानती है, इतिहास इस बात का गवाह है कि उनका कोई बेटा था ही नहीं। उनके सारे बेटे बचपन में हीं गुजर गए थे । इसी तरह से और कितनी सारी बातें उन्होंने लिखी है, इसमें मै वक्त जाया नहीं करूगां, लेकिन मै अपने बारे में बताना चाहता हूं कि ....(**व्यवधान**)...

THE VICE-CHAIRMAN (PROF. RJ. KURIEN): Mr. Madani, those are irrelevant things. Why are you saying those irrelevant things? ...*(Interruptions)*...

श्री महमद ए. मदनी : उपसभापति जी, आप मेरी एक बात सुन लीजिए । मैं यह बात हाउस में कह देना चाहता हूं....(**व्यवधान**)...

THE VICE-CHAIRMAN (PROF. RJ. KURIEN): Speak on the statement...*(Interruptions)*...

श्री महमूद ए.मदनी : मैं बस खत्म कर रहा हूं ....(**व्यवधान**)... मैं बस खत्म कर रहा हूं ....(**व्यवधान**)... आप एक मिनट की इजाजत दीजिए ....(**व्यवधान**)...

THE VICE-CHAIRMAN (PROF. P.J. KURIEN): why are you saying irrelevant things here?

श्री महमूद ए. मदनी : नहीं, सर। सब relevant हैं ...(**व्यवधान**)...

उपसभाध्यक्ष (प्रो. पी. जे कुरियन) : कैसे relevant हैं ...(**व्यवधान**)...

श्री महमूद ए. मदनी : जो बातें हैं, वे सब relevant हैं, ...(**व्यवधान**)...

SHRI SHAHID SIDDIQUI: What is she doing in this country? This is very relevant ...*(Interruptions)*... This is very relevant. ...*(Interruptions)*... Everybody has to understand who is supporting Taslima Nasreen. They should know whom they are supporting. They should not support without knowing. *(Interruptions)*

श्री महमूद ए. मदनी : मैं खत्म कर रहा हूं। अगर relevant नहीं है, यह बात कहकर कि मेरे लिए मेरी जिन्दगी का कोई फायदा नही है, अगर इसी तरह से सब मामलात चलते रहे। यह बात कहकर मै अपनी बात खत्म करता हूं।

SHRI K. NATWAR SINGH (Rajasthan): Sir, I just want to say ...*(Interruptions)*...

THE VICE-CHAIRMAN (PROF. R J. KURIEN): Just one second. Let me hear die Ministw. I will come to you. ...*(Interruptions)*...

THE MINISTER OF OVERSEAS INDIAN AFFAIRS (SHRI VAYALAR RAVI): Sir, I tfiink some remarks have been made.. ...*(Interruptions)*....Please have a look at the records.

THE VICE-CHAIRMAN (PROF. PJ. KURIEN): Yes, yes. I will go through the records, and, if there is anything objectionable, that will be expunged.

شری محمود اے. مدنی (اتر پردیش): آپ سبھاادھیکش مہودے، شکریہ۔ ابھی ہمارے بزرگ شری سر
سیتارام یچوری بات کر رہے تھے.....مداخلت.....
ایک معزز ممبر: وہ بزرگ نہیں، وہ تو یوا ہیں.....مداخلت.....
شری محمود اے. مدنی: میرے تو وہ بزرگ ہی ہیں.....مداخلت.....میرے تو بزرگ ہی ہیں.....مداخلت.....
الفاظ
اصل میں، اب تشبیہوں کے مطلب بھی سمجھانے پڑیں گے، یہ بہت مشکل بات ہے.....مداخلت.....میں عرض
کر رہا تھا کہ آپ نے ماڈل پولیسنگ کی بات کہی۔ رائٹ آف ایکسپریشن کی بات تو اس وقت سارا ہندستان کہہ
رہا ہے، ہندستان کی بھی لوگ کہہ رہے ہیں اور ہماری یو پی اے کی سرکار نے بھی اسی طرح کا انداز اپنایا ہے۔
رائٹ آف ایکسپریشن بالکل ہونا چاہئے۔ سب کو فریڈم ہونی چاہئے اور یہ اس ملک میں سب لوگوں کو حاصل
ہے۔ سوال یہ پیدا ہوتا ہے کہ اس فریڈم آف ایکسپریشن کا فائدہ اٹھا کر کسی کی توہین کی جائے، انسلٹ کیا جائے
اور اس انسلٹ کو لوگ تعریف کی نظر سے دیکھیں، اچھائی بیان کریں اس کی، ان لوگوں کے ڈبل اسٹینڈرڈ کو تو

آپ نے بہت اچھی طرح ایکسپوز کر دیا ہے۔ ٹھیک ہے، اس لئے میں اس پر روشنی نہیں ڈالوں گا، کیوں کہ اس میں ٹائم ویسٹ ہوگا۔ لیکن سوال یہ پیدا ہوتا ہے کہ اس ملک میں، ہندستان میں، آج آپ ان کو اس بات کی اجازت دے رہے ہیں کہ وہ اس کا فائدہ اٹھا کر لائم لائٹ میں آئیں، ان کی کتابیں بکیں اور ان کا نام چلے۔ کل کو میں بھی فائدہ اٹھانے کے لئے اسی طرح کی کچھ حرکت کسی اور مذہبی پیشوا کے بارے میں کروں گا، تب تو یہ سلسلہ ملک کو بربادی کی طرف لے جائے گا۔

ہم لوگ مسلمان ہیں اور بار بار ہمیں اپنی تاریخ بتانی پڑتی ہے۔ ہماری تاریخ یہ رہی ہے کہ ہم نے ہمیشہ ذلت اٹھائی ہے اور ٹکرائے ہیں ان لوگوں سے، ان لوگوں سے ٹکر لی ہے، جو مسلمانوں میں بھی فرقہ پرستی یا انتہا پسندی پھیلاتے ہیں۔ یہ ہمارا اتہاس ہے۔ اس کے ساتھ ہم بہت ادب کے ساتھ، اس ہاؤس کے ذریعہ سے، چیئرمین صاحب کے ذریعہ سے، حکومت سے یہ بات کہنا چاہتے ہیں کہ ہمارا یہ عقیدہ ہے کہ اگر ہمارے حضرت محمد صلی اللہ علیہ وسلم کی توہین... یہ وہ صرف میں جو بتانا چاہتا ہوں، کانسپیریسی کیا ہے، دوئی کھنڈتا کتاب لکھی جا رہی ہے اور اس کتاب کا پہلا ایڈیشن جو ہندی میں چھپا ہے ۲۰۰۴ کا، اس میں اس طرح کی کوئی بات نہیں ہے۔ ڈھونڈ لیجئے کہیں سے کہیں تک ایسی بات نہیں ملیگی، جس میں کسی مسلمان کے یا کسی مذہبی پیشوا کے خلاف کوئی بات لکھی گئی ہو اور کسی کا کوئی سینٹی منٹ ہرٹ ہوتا ہو۔ بلکل ٹھیک چیز ہے۔ کچھ ہوگا تو forged چیزیں جو ہیں، ان سے ہم کو کوئی مطلب نہیں ہے۔ وہ چیز ٹھیک ہے کیوں کہ وہ رائٹ آف ایکسپریشن ہے۔ جس کو پسند نہیں آتا، وہ مت پڑھے۔

اس کا ایک دوسرا ایڈیشن چھپا ہے، same publication سے same جگہ سے، جس کو سلمان رشدی نے انٹروڈیوس کیا ہے۔ اس کا صفحہ ۶۳ سے لیکر ۶۸ تک آپ پڑھ کر دیکھ لیجئے۔ اگر آپ اجازت دیں گے تو میں اسے سناؤں گا، اجازت نہیں دیں گے تو نہیں سناؤں گا۔ آپ خود پڑھ سکتے ہیں اور دونوں ایڈیشن ایک ساتھ بک رہے ہیں۔ جو پہلے والا ایڈیشن ہے..... مداخلت.....

THE VICE-CHAIRMAN (PROF. P.J. KURIEN): Mr. Madani, do not make speech; seek clarification.

†[شری محمود اے۔ مدنی: میں بس اسی پر آ رہا ہوں۔ جو پہلا ایڈیشن ہے، وہ ۵۰۰ روپے میں بک رہا ہے اور جو دوسرا ایڈیشن ہے، وہ ۳۴۳ روپے میں بک رہا ہے۔ دونوں ایڈیشن ہم نے آج منگوائے ہیں اور ہمارے پاس ان دونوں کی رسیدیں موجود ہیں۔ اس کے اوپر کوئی پابندی نہیں لگ رہی ہے اور جو باتیں اس میں لکھی گئی ہیں، اگر ان کو سن لیا جائے تو میں سمجھتا ہوں کہ اس ہاؤس میں کوئی آدمی ایسا نہیں ہوگا، جس کو شرم نہیں آئے گی۔ میں اپنے بارے میں کہتا ہوں.....مداخلت .....میں صرف ایک ذرا سی بات کہتا ہوں۔ میں اپنی بات کروں گا۔ محترم آپ۔ سجاد عمیکش جی کو نائم پر اعتراض ہے۔ میں ایک بات کہوں گا۔ وہ لکھتی ہیں یعنی معاملے کو کس طرح سے ٹوسٹ کر رہی ہیں۔" اس نے اپنے بیٹے کی بیوی سے نکاح کر لیا، شادی کر لی"۔ ایک تو بیٹے کی بیوی سے شادی کرنا جرم ہے، پھر یہ ہے کہ ان کا کوئی بیٹا تھا بھی یا نہیں۔ ساری تاریخ جانتی ہے کہ اتہاس اس بات کا گواہ ہے کہ ان کا کوئی بیٹا تھا ہی نہیں۔ ان کے سارے بیٹے بچپن میں ہی گزر گئے تھے۔ اسی طرح سے اور کتنی ساری باتیں انہوں نے لکھی ہیں، اس میں میں وقت ضائع نہیں کروں گا، لیکن میں اپنے بارے میں بتانا چاہتا ہوں کہ.....مداخلت.....]

THE VICE-CHAIRMAN(PROF. PJ. KURIEN): Mr: Madani, those are irrelevant things.

Whyareyousayingthoseirrelevantthings'? ..(Interruptions)..

†[شری محمود اے۔ مدنی: آپ سجاد عمیکش جی، آپ میری ایک بات سن لیجئے۔ میں یہ بات ہاؤس میں کہہ دینا چاہتا ہوں .....مداخلت.....]

THE VICE-CHAIRMAN: Speal on the statement. Interruptions)..

†[شری محمود اے۔ مدنی: میں بس ختم کر رہا ہوں ... مداخلت..... میں بس ختم کر رہا ہوں .....مداخلت..... آپ ایک منٹ کی اجازت دیجئے.....مداخلت. ...]

THE VICE-CHA(RMAN(PROF.P,J. KURIEN): Wiiyare you saying inelevamthmgs

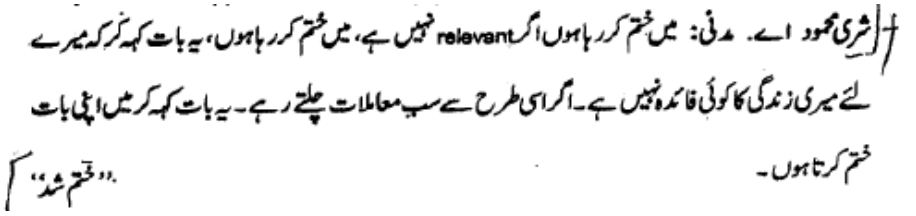
†[شری محمود اے۔ مدنی: نہیں سر، سب relevant ہے .....مداخلت.....

آپ سجاد عمیکش: کیسے relevant ہے؟

شری محمود اے۔ مدنی: جو باتیں ہیں وہ سب relevant ہیں .....مداخلت.....]

SHRI SHAHID SIDDIQUI: What is she doing in this country? This is very relevant.

..(Interruptions)..This is very relevent…(Interruptions). Everybody has to understand who is supporting Taslima Nasreen. They should know whom they are supporting. They should not support without knowing (Interruptions)



شری محمود اے۔ مدنی: میں ختم کر رہا ہوں اگر relevant نہیں ہے، میں ختم کر رہا ہوں، یہ بات کہہ کر کہ میرے لئے میری زندگی کا کوئی فائدہ نہیں ہے۔ اگر اسی طرح سے سب معاملات چلتے رہے۔ یہ بات کہہ کر میں اپنی بات ختم کرتا ہوں۔ "ختم شد"

SHRI SHAHID SIDDIQUI: This is wliat we are demanding. What she is saying *..(Interruptions)..This* Government is *..(Interruptions)..* If that is objectionable, then remove that book, remove that *..(Interruptions)..*

THE VICE-CHAIRMAN (PROF. RJ. KURIEN): Please sit down, Mr. Siddiqui. I only said, if there is anything. *..(Interruptions)..* Mr. Siddiqui, you should first listen to what I said. I said, "if there is anything objectionable..." Otherwise, why do you.. *(Interruptions)..* Please.

SHRI K. NATWAR SINGH: Sir, this is what I have to say with respect to this young lady from Bangladesh. Of course, the most celebrated asylum seeker is His Holiness the Dalai Lama. Sir, there are other instances in the recent past, when India has given asylum to a number of people from Afghanistan, from Sri Lanka and also there is most famous case of Svetlana, daughter of Stalin, who came here, whom we told that she could stay here. Then, she, of course, escaped to the American Embassy and went away. So, the tradition of giving asylum is a very old tradition and I am very proud of the fact that we do so.

SHRI SANTOSH BAGRODIA (Rajasthan): Thank you, Mr. Vice Chairman, Sir. I compliment the Government because this statement mentions, "India will provide shelter to Ms. Taslima Nasreen". We cannot change our traditions. There is no doubt about it. But it is not right to compare people like Dalai Lama etc. who are peaceful. When we give shelter, it is also expected that the guest will refrain from activities and expressions that may hurt the sentiments of the people. Sir, the Freedom of Expression is there. But with every right, there is a duty attached to it. If by my action, if the majority, or, even minority of a community feels hurt, and, that creates chaos in that community or the country, then, it should be my responsibility to refrain from that kind of activity. Whether it is right or wrong, it is separate issue. Many friends have mentioned and my friend Sitaram Yechuryji also supported *Husain Saheb.* I am a great admirer *of Husain.* I hold a very precious possession *of Husain's* painting made after the assassination of Madam Gandhi. That is a very, very dear painting for me. But that does not mean that he has the right to hurt the sentiments of crores of people of this country. Similarly, nobody has that right. In case of Ms. Nasreen, if she is talking about the rights of women-let me tell you that this mominji I have discussed this issue with my wife also-and, she was telling *me..(Interruptions)..*

श्री मंगनी लाल मंडल (बिहार) : सर, इनके घर में दो पार्टियां है, एक पत्नी की पार्टी हैं और एक इनकी पार्टी हैं।

SHRI SANTOSH BAGRODIA: No, why I am mentioning this is because she has read the book, I have not. She told me that if it is the question of empowerment of women, we should not have any objection. But what Madani *Saheb* has mentioned, it is not empowerment of

women, it js something different. He himself said that 2004 edition is oicay. After that edition, it is objectionable. Sir, I have a request to the hon. Minister. Sir, we welcome her. We do not want that she should go back to Bangladesh and she is lynched there. We defmitely don't want that. But, she has a responsibility that as long as she is here, she should not hurt the feelings of any individual, forget about the entire community, forget about majority of the community. She has no business to disturb the sentiments; she has no business to create chaos in our country. On that, I am fully with the sentiments of any community. It is, therefore. Sir, I would like to know from the hon. Minister what kind of precaution we are going to take so that this kind of situation does not arise. I was in Kolkata when this incident happened. Yechury/7 has mentioned that she had done on her own. But, the perception is different. The ex-Commissioner of Police, at midnight, was sent to her and he told her to go. Maybe, he persuaded her but you know what does it mean by persuasion by the police. She was nearly taken to the airport, sent to my State. And, she was not allowed to carry even clothes; she had to buy clothes there. And now, they are saying that she has gone on her own. I do not want to politicise it. Probably, it was a situation in West Bengal; probably, it was necessary to bring peace in the State; probably, in that situation something had to be done. We should condone it and I support that also because if situation comes where hundreds of people are going to die, we cannot let that situation happen. So, I request the hon. Minister, through you. Sir, she is most welcome, but we must take all precautions that nothing untoward happens either by her or by Maqbool *saheb* or by Dalai Lama or by any of our guests who want to live in our country. Thank you, Sir.

SHRl PRANAB MUKHERJEE: Thank you, Mr. Vice Chairman, Sir. I appreciate the sentiment^ expressed by the hon. Members who sought the clarifications. Though the compass of the discussion has been little expanded, it is not strictly within the purview of the clarifications sought. Perhaps I can start with the observations of my distinguished colleague, Natwar Singh/'/, who had given a number of instances also and has a long experience as a diplomat and politician of .this country. He is fully aware of it. We have a tradition. That is why we used the words in conformity with our civilization heritage which has constituted the policy of the Government that whoever has sought asylum, we have given them asylum. But, at the same time, we expect them to behave in a particular way'. The concerns which some of the hon. Members expressed are genuine. It cannot cause disturbance to the public harmony. It is not the job of us to indulge in moral policing. Even the freedom of speech and expression which is guaranteed in the Indian Constitution under Chapter III of the Fundamental Rights, is also subjected to reasonable restrictions. Volumes of judgements are there as to what are these reasonable restrictions. Even, there are laws in the land which are being operated when the undesirable writings or expressions and, in fact, some of our publications have been banned in different parts of the country. State Governments normally exercise these laws in the regional languages in which it is being published. Therefore, all these are available. I would not like to enter into this larger issue which has been raised. Perhaps, the problems *zre* arising because we are becoming a little intolerant and if we ajlow the situation to take its own course of action, if somebody wants to distort a religion like Islam, nobody is going to buy it. If any attempt is being made to distort it, it will be rejected.

So far as the Government is concerned, we have a policy. That is why I have started that we expect.that they should not indulge in (a) politics and (b) doing anything which will cause any harm to the friendly relations of any country and hurt the sentiments of our people. They should refrain from doing that. If they do not refrain from doing that and if

they indulge in it, there are provisions in the law which will taice care of it. It is not that law is helpless in that area. Law will take its own course of action.

So far as the present case is concerned, we have extended her visa long ago before these incidents took place and we are extending it every six months. In fact, it was done when Mr. Natwar Singh was the Minister for External Affairs. Thereafter also we have carried it on.

There are a number of issues which are not, strictly speaking, within the purview of this clarification. But I think the House of Elders should debate on this issue one day dispassionately and see how to come out of this type of situation related to an internationally-renowned painter. I may not like some of his expressions, but there is no reason to allow any sort of vandalism or institute cases against him. Of course, law will take its own course of action. But these types of activities clearly indicate how intolerant we are becoming. It should not be allowed in any civilized society, particularly in a country like India. When we enter into the premises here, we see a large number of scriptures written in Devnagari script. One of them is written here in the lobby itself which says **वसुधैव कुटुम्बकम, एकं सद्विपा बहुधा वदन्ति।** It conveys the message of universal humanism and brotherhood. And Islam is a religion which speaks of universal compassion, love, brotherhood, equality, and unity amongst men. If anybody wants to distort anything, it will naturally hurt the sentiments of the people, and nobody should be allowed to do so. Nobody should be indulged in doing so.

So far as this case is concerned, I have stated that she was sent from Kolkata to Jaipur and then from Jaipur she was sent to Delhi. A couple of days she stayed there. The Home Minister of the Rajasthan Government communicated to us that till an alternative arrangement was made by the Union Home Ministry, she would stay in the Rajasthan Guest House. It is our responsibility. After all, we shall have to keep in view that India is an aggregation of States and Union Territories. Each and every part of India is either a part of a State or a part of a Union Territory.

When we talk of law and order, it is essentially a State subject. They have to maintain it, and they have enough legal provisions to deal with the situation. We expect that they will exercise that.

So far as the current tenure of her visa is concerned, it is up to February 2008. We do hope that the situation will be brought back to normal. It was given in August 2006 and at the interval of six months it is being extended. Thank you, Sir.

THE VICE-CHAIRMAN (PROF. RJ. KURIEN): Now we will continue the discussion on the National Capital Territory of Delhi Laws (Special Provisions) Bill, 2007. Mr. Vijayaraghavan.

THE NATIONALCAPITALTERRITORY OF DELHI LAWS (SPECLU. PROVISIONS) BILL, *imi-Contd.*

SHRI A. VIJAYARAGHAVAN: Sir, the situation is worsening. More and more people are coming to cities because of the failure of agriculture and agrarian policy in the country. Lakhs of people lost their livelihood and land because of the ongoing policies. So, while discussing about such a Bill for Delhi here, we say that some supplementary programmes should also be planned. Other Ministries also have to think about changing their policies.